Middle East MI
7: Gulick E-5 (1952) 1955 ME: Lebanon ME:

It is, of course, no surprise to the anthropologist to learn that acculturation in the Middle East, as elsewhere, shows that material cultural traits are more readily transmitted than non-material ones. Nor is it any surprise to him that these material traits, the automobile for example, though readily *acquired*, cannot be *assimilated* without some major social readjustments. Before the latter are completed, there is bound to be turmoil and discomfort. But the turmoil in the Middle East is greatly aggravated through education by the introduction of a motley assortment of Western ideas, ideals, and concepts which cannot be ignored yet which the average student does not have the background to evaluate. If this were not confusing enough, the Arab student has become keenly aware of the frequently collosal discrepancy between Western ideals and some Western actions.

At the village level, one effect of modern education which has been of great significance in Munejf, is summarized by Kurani, ". . . the kind of education which is being offered in the public and most of the private schools tends to draw youth away from the villages and renders them unfit for work on the farms" (1951, p. 163).

In one respect, however, as we have already intimated, modern education has not, except in extreme cases, weakened the great value which the Arabs place upon their beloved native language. The very sound of the words is a profound delight to them. This has always been true, but one suspects that in recent years their pride in it as something uniquely their own has been greatly emphasized. Here is one treasure that the Westerners, for all their material skill and wealth, do not possess, which they can never make their own, which most Westerners who are given the opportunity fail to master even as a tool, which a few Westerners do master but only after considerable effort and application. And so, to its native speakers, Arabic is more than just a semantic tool; it is a source of everyday pleasure and inspiration; and it is a symbol of cultural integrity.

Associated with this is the cultural trait of elaborate verbalizing. There are countless verbal formulae which cover every conceivable occasion from giving condolences to asking for, giving, and receiving a drink of water. Probably, one does not come directly to the point on any issue; one approaches it circuitously, not because one is necessarily evasive in personality, but because it is the thing to do. And it is the thing to do because it is enjoyable. One Arab has put the matter thus: "Brevity is the soul of singleness." (Khairy, 1916, p. 208.) In the present writer's opinion, not enough thought has been given to the possibility that the great difference in this respect between Arab and, particularly, American values has been responsible for a noticeable portion of the mutual irritation and misunderstanding which has occurred in recent years.

In Munejf, as elsewhere, Arabic retains its paramount status. The wide knowledge of English is not to be interpreted as a breach in the villagers' cultural defenses, for English is learned, used, and looked upon as a tool only.

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197 LINGUISTIC IDENTIFICATION—dominant language or languages; affiliation with other languages; position within a linguistic stock or family; dialectic differentiation; processes of linguistic change (e. g., drift); etc. See also: Racial affinities . . . . . 166 Cultural affinities 175

5 Royal Institute of International Affairs U-4 (no date)1954 MI Middle East
SYRIA MEI
LEBANON MDI

S L 161 162 chief towns of Syria and their populations are: Aleppo, 339,000 Damascus, the capital, 303,000; Hama, 134,000; Latakia, 90,000; Dair az-Zor, 65,000: of the Lebanon—Beirut, the capital, 247,000; Tripoli, 86,000; Sidon (Saida), 78,800; Zahle, 78,031. The population of each country is increasing by about 2 per cent a year. Between half a million and a million Syrians and Lebanese live abroad, mainly in the Americas and Africa; emigration continues; during 1952 about 100 Lebanese emigrated monthly, most of them to South America.

S L *Religions*

RELIGIOUS SECTS AND PARLIAMENTARY REPRESENTATION

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	Syria		Lebanon	
	Population in 1947	*Seats in 1947*	*Population in 1952*	*Seats in 1952*
Sunni	2,040,908	100	573,125	9
Shia (incl. Alawis)	447,885	13	337,107	8
Druze	96,641	3	86,068	3
Maronite	14,133	1	377,544	13
Orthodox Greek	146,517	7	190,858	5
Orthodox Armenian	104,985	4	87,139	4
Orthodox Syrian (Jacobite)	43,081	2	4,560	
Catholic (Latin rite)	8,125		4,107	
Catholic (Greek rite)	49,543	2	81,784	3
Catholic (Syrian rite)	17,213	1	5,811	
Catholic (Armenian rite)	17,488	1	14,218	
Catholic (Chaldean rite)	4,881			
Protestants	11,858		12,641	
Nestorians	8,850			
Jews	30,873	1	3,888	
Others			6,885	
Minorities		3		1
TOTAL:	3,043,310	136	1,373,441	44

S L 197 162 The language of the great majority of Syrians and Lebanese is Arabic, and they think of themselves as Arabs. There are minorities of race, religion, and language:[1] the Kurds number between 100,000 and 200,000 and are mainly in northern Syria; most of them speak Kurdish but are progressively becoming less and less distinct from the Arabs. The Armenians, who live mainly in the three principal cities, now number about 140,000, although some 20,000 emigrated to Soviet Armenia in the 1940's. Most of them came as refugees from the Turks after the First World War. Other racial minorities are the Turkomans, Circassians, and Assyrians. Most of the religious sects

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[1] For further details see A. H. Hourani, *Minorities in the Arab World* (London, Oxford University Press for RIIA, 1947).

65:Landshut S-4 (no date)1950 M1 Middle East
Lebanon NE1

Lebanon that has no relatives in the United States, France, or some other Western country.

Lebanon joined the Arab League, very hesitatingly, because it wanted the League's support in its campaign for complete independence from France.

Typical of Lebanese uncertainty in support of Arab nationalism is the fact that the Maronites, who number 328,000 and are the largest single group in the country, have never shown opposition to the Zionist Movement in Palestine. Both the Maronite Archbishop of Beirut, Mgr. Ignatz Mouber, and the Maronite Patriarch have even, in the past, welcomed the progress and civilization which the Jews have brought to the Middle East.

The Lebanese Jewish community is mostly concentrated in the capital, Beirut, with a smaller number living in Tripoli in the north, and in Tyre and Sidon, in the south. They are as deeply rooted in the country as any other group, the first Jewish settlements dating back to biblical times. Like the Christian population, they have gladly accepted the influence of Western civilization. Most of them are bilingual in Arabic and French. For many years they have suffered no restrictions in either commerce or the liberal professions, and thus form a fair proportion of the middle class, some Jews holding high positions in the Government service. Jews are not confined to any special area, though most of the poorer Jews live in streets which, in former times, used to be a Jewish quarter.

As a member of the Arab League, Lebanon found itself willy-nilly bound to take part in the invasion of Israel. Once the fighting in Palestine had started, the Government was forced to apply security measures similar to those introduced in all countries of the Arab League.

All foreign Jews, including the students at the American University and the French college, were ordered to leave the country in January, 1948. When military operations started in May, 1948, about 200 political suspects were arrested. According to a Reuter message sent from Beirut at that time, however, they included only a few Jews.

The hysterical Jew-baiting which then broke out throughout the Muslim Arab countries naturally affected also Lebanese Muslims. On May 15, an anti-Jewish demonstration assembled in the early hours and a mob, armed with bricks, incendiary bombs, and whips, proceeded towards the Jewish quarter. The President of the Jewish community received a telephone call from the head of the Christian Arab community, suggesting the Jews should take steps to guard their houses.

When the mob reached the Jewish quarter, they were halted by guards who had been posted there by the Christian Arab community. At the request of the President of the Jewish community, the authorities sent armed troops, who prevented the rioters from entering the quarter.